The Christian Community

JOURNAL OF COMMUNITY RELIGION

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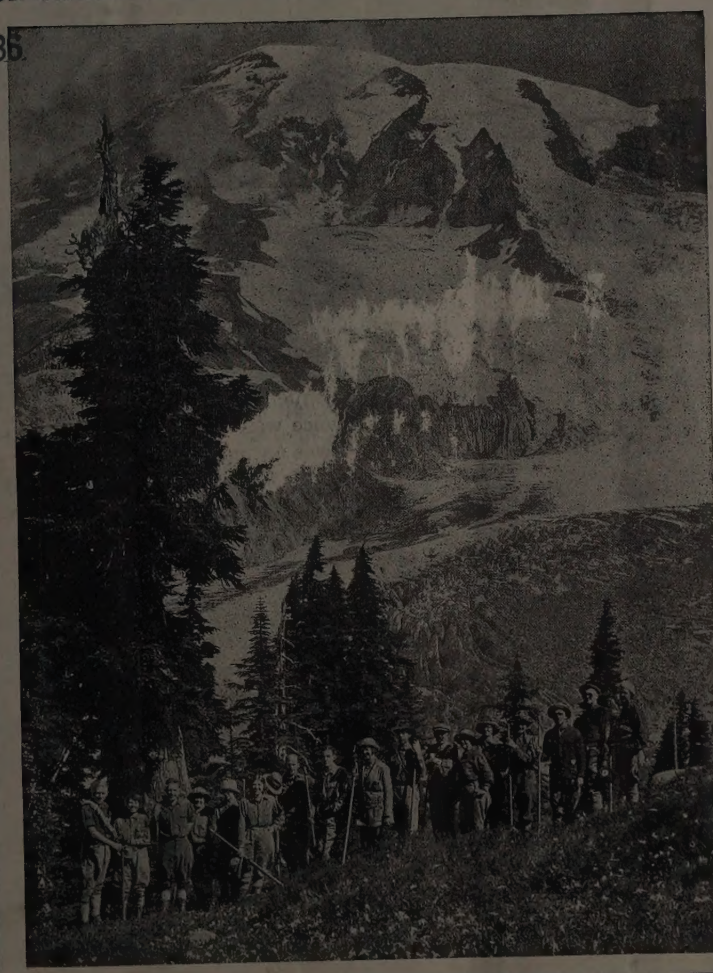

—Courtesy of C. M. St. P. & P.

Mountain Climbers in Alpine Meadows
Mt. Rainier National Park

JULY 21, 1936

The Community Church Workers of the United States of America, (Inc.)

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CHICAGO, ILLINOIS

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place co-operation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

New Secretary Chosen

SINCE THE resignation of Rev. Richard E. Shields a year ago, the Community Church Workers has been carrying on with volunteer help. The office has been maintained in Chicago and inquiries have been answered. Under such a plan, no advance steps could be taken for the organization.

A recent board meeting of the Community Church Workers has arranged to accept the services of Rev. H. L. MacKenzie for a year beginning next October. Mr. MacKenzie is pastor of Community church, of Great Neck, Long Island. He is using a sabbatical year to carry on the work of the organization. One may hope that in this year a more permanent plan for the future of the organization may be worked out.

Mr. MacKenzie has had a very successful work in his Long Island church. He is well educated, an authority in religious education and a man of great enthusiasm. His personality is dynamic and he will bring to the task of the Community Church Workers enthusiasm and drive.

The churches continue to demand many forms of service from the organization. Most of these churches have made no provision, however, for the support which should be given to such a necessary service. It is to be hoped that in the near future churches that believe the movement should have an office and a leader will provide for the support that is necessary.

Not only does the organization serve churches already established. It is one of the most important home mission agencies in the field. Only by the consolidation of religious forces may many small communities hope to have organized religion at all. The community church movement may well claim a place in the missionary budgets of the churches.

Dr. Cadman Is Called

The office of the Universal Christian Council issued the following statement today in connection with the death of its chairman, the late Dr. S. Parkes Cadman:

"From its earliest beginnings the Universal Christian Council for Life and Work was dear to the heart of Dr. Cadman because he saw in this movement for Christian cooperation on a world-wide scale, in what approximates a world federation of non-Roman churches, one practical approach to the problem of a divided Christendom. Year after year, always at his own expense, the Doctor went to the meetings of the Council and its executive body in Europe. He cultivated the acquaintance and won the confidence of the leaders of the churches in other lands. He interpreted the ideals and the achievements of ecumenical Christianity with eloquence and purposefulness. His pen as well as his voice was always at the service of this movement which owes an unpayable debt to him. Those who were privileged to be associated with him in its activities regard him with profound affection, and while they mourn his passing they cannot fail to sense the triumph of his faith over mortal death. With confident hope they will continue to work for that ideal which animated him and in loyalty to which he won world-wide respect. He went down like some giant monarch on the hilltops, 'leaving a vacant place against the sky'. But his spirit lives on in the Church he loved, and from the unseen world we can believe that he watches with affection those who carry on in the same great calling to which he devoted his all: that is, the ministry of Christ to the whole human family."

Who's Who

Our cover cut is furnished through the courtesy of The Milwaukee Road, and shows a party of mountain climbers in Alpine Meadows, Mt. Rainier National Park, Washington.

William P. King is editor of The Christian Advocate, Nashville, Tenn.

Richard E. Shields, ministers to the Piedmont Community church, Piedmo t, California. He was formerly Executive Secretary of the Community Church Workers.

G. B. Baird has been for a number of years pastor of Community Church, Lowell, Wash.

Prof. W. A. Harper, book reviewer, is a professor in the School of Religion at Vanderbilt University, Nashville, Tenn.

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Building a Brotherhood

A GREAT MANY people, particularly of the introverted type, imagine that they would like to escape from human society. They dream of some retreat like that to the Galapagos islands, but such a retreat just never works out. Human happiness, sanity itself, depends upon a human being living in society.

Peter Freuchen, in his very interesting book called "Arctic Adventures" tells of spending a winter alone. He found himself talking to his pots and pans. Admiral Byrd spent a winter alone. It almost resulted fatally. Freuchen comes to the conclusion that there should always be two men together. There is a sound psychological reason in this.

Dr. Henry Link in his studies at the Psychological Service Center in New York found that a lot of people suffering from abnormalities were the victims of too lonely a life in the heart of a big city. The loneliness of vast spaces is not to compare with that of the man in a forest of people who knows none of these.

The church through its whole history has sought to establish a brotherhood. Paul was always speaking of the "brethren". From his day up to modern times when in most rural churches they still talk about "Brother Jones" and "Sister Smith", the church is concerned with establishing a fraternity on the basis of a common religious experience. There is no greater scandal than a church quarrel. It is news even for the city press. Thank God, such stories are still news, not so common as to sink beneath the notice of the enterprising reporter.

The task of building a brotherhood in Paul's day was stupendous. His churches were very much mixed. He always started in recruiting his Jewish brethren. When they no longer tolerated him in the synagogue, he began adding to his earlier converts, the "god-fearers", Gentile people who had accepted much of the Jewish belief, but had been unwilling to meet their ritual requirements. To these were added many recruited from actual paganism, no doubt. In such a church there would be the most violent differences of race, creed and morals. No wonder there was trouble in the Corinthian church.

The larger task of keeping Palestinian Christianity and the Christianity of the Greek-speaking world together was faced by Paul and the brethren in the first council of the church. The Gentiles conceded something to Jewish prejudice in promising not to eat strangled animals. They acceded to the higher morality of the Jews in sex relationships. The early church had rifts in it at times, but it remained for centuries essentially a united church.

The degree of brotherhood in the slave groups of the Roman empire was noted by certain literary men who exclaimed "Behold how these Christians love one another." Persecution drove the church under-ground at times and developed in it some of the practices of modern fraternal orders. Men who would die, were their Christian faith revealed to the police, had to trust one another. Persecution made a brotherhood of such a church.

The difficulties of making a modern church into a brotherhood are very great. In rural districts, the play of prejudice and gossip often prevents people from establishing that sense of comradeship which truly belongs to the church of Christ. Most churches have intolerant people who must force the issue on their particular fad or conviction.

In the city churches in America, there are racial differences that make it difficult to unite the churches. In metropolitan centers like New York and Chicago, more than three-fourths of the people are either foreign-born or the children of foreign-born. Older cultures clash with the new emerging American culture. There are differences that arise by reason of occupation. The factory executive looks askance at the labor-union member who comes into the church. In many of the churches are both social radicals and the deep-dyed tories who oppose all social change. Students and employed young people tend to separate into two different groups. House-wives and employed women are two groups.

In matters of faith the churches are also divided. The issue of fundamentalism and modernism is by no means dead, as is indicated by recent happenings within the Presbyterian denomination. The minutiae of ritual may become the subject of controversy as one finds in the Protestant Episcopal church.

With so many factors tending to tear the church asunder and to destroy its sense of brotherhood, what are the cohesive forces? In the early church it was love and loyalty to Jesus Christ. For the sake of the Redeemer men could compromise their difficulties. They had a fellowship based upon a common experience of redemption. This was sound and human. Personal loyalties, and the sense of fellowship arising from a great common experience always tend to unite men.

The church of today that seeks to find its unity through dinners and parties will find them inadequate. It is not enough to turn the church into a luncheon club

or a country club, though there is nothing wrong with church dinners and parties. The church that is most united today not only has the bonds of unity that marked the early church; it also has a sense of mission and common purpose. The sect that set out to "take America" had such a purpose which built brotherhood within the sect, however much it broke brotherhood down in the total Christian situation. The church that has a strong sense of mission in its local community may often be a united church.

The unity of a church will depend also on the discipline of soul within the membership. Religion that is too credal divides. But the religion that makes men humble seekers after spiritual reality makes them ready for brotherhood.

Paul urged that we "do good to all men, especially to the household of faith". Churches have too often over-emphasized the latter phase of Paul's conception of brotherhood. After all, the ultimate goal of the church is not just brotherhood within its own ranks. Beyond lies the vision of a brotherhood of all men. For the sake of the larger goal, the church must be a united and kindly group under the leadership of the great Head of the Church.

Social Action at Home

AT THE recent meeting of the National conference of Congregational-Christian churches, the Council for Social Action held many sessions and undoubtedly commanded the sympathy of a large number of the delegates. The very name of the organization commits its sympathizers to do something about their social convictions. Yet when the garden variety delegate gets home he usually sees nothing to do but circulate petitions, hand out tracts and write letters to Congressmen. To a large extent the expression of social idealism has been in a political direction and is embarassing to a church that does not wish to espouse the cause of some particular political party.

The Council for Social Action now proposes a department of its work which will deal with social action at home. This is really the great neglected field. National conferences pass all kinds of radical resolutions which really do not get us anywhere in particular. But if each church in its own parish would go to work to help improve social conditions, the whole nation would feel the uplift of this action. On such a project we might have the support of most of the laymen of the church instead of their hostility or their amused toleration.

Community churches have particularly felt the call to a social program in local communities. Some of these churches have succeeded notably in developing such programs. Most of them still have a long way to go to beome truly community-building churches. These churches can well afford to watch the recommendations of the Council for Social Action. The bulletin of this organization at a dollar a year is a buy. It will doubtless bring us the story of the program of local social action.

The Growth of Gambling

THE BIG racket in politics now is gambling. Those in the know assert that the serious rift in the Democratic party in Illinois is over the graft connected with gambling. The law is violated on a huge scale both inside the city limits of Chicago and in certain suburban towns. The gambling joints pay hush money to certain officials. The rift arises over the question of who is to get the hush money. The assassination of a member of the Illinois General Assembly on the streets of Chicago accentuates the issue in this state.

The mania of something for nothing has spread over the whole country. Some of the plans are not legally construed as gambling. Yet they involve much of the moral evil of this practice. "Bank nights" in the theaters bring huge crowds to see a pot of money given away. Carnivals conducted sometimes by the American Legion and sometimes by churches have roulette wheels which run competition with the illegal gambling of the road-houses.

Already business men begin to sense that wide-spread gambling is not "good for business" as they at first assumed. Money that might have been spent for clothing and food falls into the coffers of the gambling magnates and the local business man sees it no more.

The moral effect of the gambling habits of the nation is to confirm a certain number of the people in the belief that one can get a living without work. Young men handling other people's money are tempted to misappropriation of funds and ruin.

In the state of moral decline into which America has fallen some say that no one ever objected to gambling except the Puritan. This is not true. The opposition of religious organizations to this evil has continued for many centuries, and in many parts of the world. This opposition is founded upon the very best of social considerations.

City Mission Asks Aid

Three months ago Old Ship Community church was organized at 5043 So. State Street, Chicago, to serve the colored people of that area. Its pastor is Rev. J. D. Pettigrew, a Congregational minister of long experience. The church now meets in a store building and is in need of about everything that a young church ever needs, but particularly chairs and hymn books. Mr. Pettigrew is vouched for by the Congregationalists among whom he has labored these many years.

Chicago has two other colored community churches which have come to a verp large success. This new venture will compete with some of the lower grade cults, but will not be in competition with the better grade of negro churches.

Many of the colored people of this district are still on relief, and the support of a church will be difficult for them. The capacity for sacrifice among colored ministers seems to be unlimited, however.

Cleavage Between the Ministry and Laymen

By William P. King

IN CONTROVERSIAL issues of today, there is a cleavage between clergy and clergy, laity and laity. You can take a cross-section of all the churches and find groups which are more in accord with each other than they are with the other groups in their own churches. It is true, however, that the distinction (stated in the theme) between minister and layman is descriptive at least in general of an existing condition, though I think that the condition is not so ominous as the theme might indicate.

The laymen, as a whole, do not have such opportunity for research and investigation as is possible to preachers. Consequently they are slower to change from discredited traditions than are preachers. In the theological realm the advance in thought was made by the clergy as it had to do with matters of historical Biblical scholarship. The tension at this point has now largely disappeared. The laymen almost invariably ring true to sane and reasonable theological ideas, if they are not perverted by the *theologicum odium* of a certain type of preacher.

The sensitive spot has largely shifted from traditional theology to current economics. One can either affirm or deny total depravity and get by with only a slight skirmish, but if he arraigns the depravity of some economic practice, he is plunged into the thick of the battle.

In the main, people are no longer disturbed by small Biblical discrepancies and no longer resort to the magic manipulation of the reconciler. Their faith is not endangered if they discover that one writer says that fifty shekels of silver were paid for the temple site and another that five hundred shekels of gold were paid. They are much more concerned about their own accumulation of shekels.

The principle of St. Paul that the letter kills and the spirit gives life holds completer sway in the interpretation of Scriptures, so that the faith of churchmen in general no longer depends on the verbal inerrancy of the Scriptures.

It is true that in his latest book Dr. Machen contends that the original autographs were inerrant, as if there would be any advantage in an errancy that died in the cradle. This, however, is virtually a claim of omniscience on the part of the veteran controversialist, whose imaginary historical knowledge is based on no historical information.

The live issue running through all of the churches today is not any abstract theological question, nor such matters as the mode of baptism, but the application of the Christian gospel to economic and social and human relations.

We may mention three ideas or ideals which result in the unfortunate cleavage, a cleavage which, as has been said, is in no wise definite as regards clergy and laity; but this division is sufficiently prevalent to be in a modified sense descriptive.

It cannot be too much emphasized that with the prevailing difference of viewpoint, the courtesy and ethics of controversy should be observed. Abusive language and the impugning of motives, instead of helping, hinder both our spiritual and social progress. The preacher should not run so fast as to get out of sight of his congregation, or become so extreme and intolerant that his congregation will wish that he were out of sight.

The three specific questions we shall discuss are the *economic,* the *racial,* and the *international.*

Foremost is the realm of economics. This presents the most threatening peril of producing hurtful division in the Church. It frequently happens that the oversensitive layman will magnify the difference and construe a criticism of capitalism as wild radicalism. In view of this, it may be well to reckon with the declaration of some leading representatives of capital.

Harold G. Moulton, President of the Brookings Institution, sends out a pamphlet, "The Trouble With Capitalism is the Capitalist". His declarations were endorsed by leading financiers. I do not know how it is with you, but if a writer in the *Advocate,* or for our Sunday school literature, had said what follows, some readers would have become much agitated and would have raised the cry of Communism. The gentle reader will please remember that the following quotations are from so-called conservative business men and representatives of capital.

Dr. Moulton writes:

"The obvious conclusion to be drawn at this point would be that American consumption is potentially enormous, that American production is potentially much larger than actual production has ever been, and that the defect in the system lies in the element which connects the two to each other—the element of purchasing power. If the great mass of the population has incomes too small to enable it to buy what it wants and if an infinitesimal minority has incomes larger than it can spend, then consumption will be less than it could be and production also less. . . . .

"There has also been a disastrous tendency for the individual business man to attempt to 'freeze' a situation of short-run advantage by limiting the fruits of progress too largely to himself rather than passing them on freely to all participants in the process—laborers and the whole mass of consumers."

Owen Young says:

"I can indict the capitalist system. I know that

grain rotting in one part of the world while stomachs are starving in another is a blot on the machinery of capitalism. I know that unemployment when men are ready and willing to work, and other men need the things they could make, is a disgrace to the machinery of capitalism. I know that wealth produced is not yet fairly distributed among all its producers. I know that economic freedom for the individual is the first guarantee of political freedom."

Charles M. Schwab says:

"Our present form of economic structure must provide employment, happiness and a decent standard of living for the population, or it will not survive."

In the face of these statements, it is rather curious and even comical that some of our citizens who could not be classified as capitalists rush strenuously to the indiscriminate defense of capitalism and would brand as "red" a preacher or editor who said what these capitalists have said. It will doubtless prove embarrassing to the doughty champions of the *status quo* that they are contradicted by the frank declaration of capitalists themselves.

It is evident that these capitalists are in accord with my criticism of our situation in which there is too much wealth in the hands of the few and too much poverty, want, and unemployment on the part of the many.

The conservative group who contend for no change in the economic order are very much disturbed for fear an invasion will be made into the right of private property. Of what avail is it to make a fetish of the right of private property, when the possibility is beyond the large majority of our population?

When the Home Owners' Loan Corporation was established in 1933, more than 2,200,000 mortgaged urban homes had already been foreclosed. Between 1920 and 1930 the number of full owners of farms decreased by 455,000. The number of tenant-operated farms increased from 25.6 percent in 1880 to 42.4 percent in 1930.

The necessity of a drastic change in our economic order is in the interest of private property. The fact is private property should be extended. A vastly larger number of people should own their own homes. Unless some necessary change can be brought about in our economic order the ownership of private property will be placed increasingly in the hands of the few rather than the many.

There is incorporated in the Congressional Record of January 15, 1936, some items concerning the tobacco industry. The Record says:

"Perhaps the most striking fact disclosed was that the average weekly income from earnings of the 477 families in the 'sample' studies was $3.02. For households containing only one wage-earner the weekly average was $2.35, and for households with two or more workers the average was $4.97.

"The other report, the one coming from Wall Street, gave the net earnings of the R. J. Reynolds Tobacco Co. This company, one of the 'big four' group in the tobacco industry, has its factories in Winston-Salem, N. C.

"In 1933, the net profits of this company amounted to $23,896,308, or $2,000,000 more than in 1934. This sum is nearly 50 percent greater than the entire wage bill of the entire cigarette and smoking-tobacco industry, as reported by the Census Bureau for 1933.

"The R. J. Reynolds Tobacco Company was formed in 1899 with a par value of outstanding stock of $2,100,000. There is no record of subsequent additions of capital from the outside. Today's profits are, therefore, more than 1,000 percent on the original investment. Capitalization, of course, has been increased by reinvestment of profits and through the exploitation of the workers."

With this enormous disparity between dividends and wages, the tobacco workers have small chance for private property.

Dr. Halford E. Luccock, writes:

'The record of 1932, the abyssmal 'low' of the depression, when dividend payments and interest were kept at almost seventy percent higher than they were in 1925, while factory payrolls diminished to less than fifty percent of what they were at that time, is the perfect illustration of the economics of bedlam."

Mr. Schwab was doubtless correct when he said that capitalism cannot survive unless it removes the abuses which have characterized it.

Undeniably a selfish, reckless pursuit of private profit has wrought havoc in our society. As Dr. Harry Laidler and many another has pointed out, it has "produced shoddy and adulterated goods"; it has "destroyed forest lands without thought of future generations"; it has been unintelligent and wasteful in the extraction of oil and coal; it has denied to labor a just and necessary share of the product of industry; it has pitilessly exploited women and children; it has "gambled with the trust and bank funds of the poor"; it has "perverted the tastes of millions through newspapers, magazines, and movies"; it has "devoted millions to propaganda against movements for the common good"; it has disturbed the balance between production and consumption so that in a world where there was bread enough and to spare millions of people have gone hungry to bed; it has plunged the world into war.

Some people are obsessed with the idea that economic and social questions are not a part of the Gospel message. It may be readily granted that some economic and social theories do not belong to the Gospel, but right economic and social attitudes cannot be separated from real and vital Christianity.

Christ, The Comforter

In market place, in byway
He lingers, though unsought,
That harried minds may cherish
A moment's tranquil thought;

For Christ dwells not in homage
Of any place or creed;
With omnipresent pity
He comforts all who need.

MARGARET DURANT

Religious Values in a World Like Ours

By Richard E. Shields

LIBERTY IS a word that has almost lost its original meaning in the world in which we live. And if liberty has almost been lost as a part of the national economy of each nation one is very well aware that the Church has also lost the Lord's share of the kind of liberty with which Christ set us free. This is the result of the Nazi scheme as applied to the Christian Church. About three years ago it was undertaken by those in authority to subject the German Church to the absolute directorship and control of the state, and perhaps for the first time in modern days, the bishop was appointed by the state. This was a severe blow for a Church that has for years and years selected its own officials and handled its own affairs.

But with all its weaknesses, the Church nevertheless was far too conscious of its real mission to accept the religious implications of the Hitlerite doctrine which has actually functioned as a catalytic. In his book, "My Battle", Hitler iterates again and again his belief in the spiritual and temporal supremacy of what he is pleased to call "the racial principle". For him man's future, as he expressly says, depends not on anything that the Protestants or the Catholics may accomplish through their historic confessions but rather on the preservation and exaltation of "Aryan man". This racial principle Hitler identifies completely with the will of God. He demands that Catholics and Protestants unite to promote it.

To be sure, he insists that he does not intend interference in religious matters. In actual fact, however, he has not only encouraged a direct clash at the point above indicated but he has also given aid and comfort to those elements represented by the official philosopher of the party, Alfred Rosenberg—absolute and uncompromising enemy of the Christian view of life. (Cf. p. 48, Adolf Hitler, My Battle, Houghton Mifflin.)

Herein lies the key to an understanding of the essential religious conflict in contemporary Germany, although a corollary to the "racial principle" is likewise of great importance: namely, the "totalitarian theory" by which the state is virtually made to take the place of God in its sway over the consciences of men. Those responsible for the opposition, both Catholic and Protestant, have seen with increasing clarity the incompatibility with Christianity of both principles.

There is a great difference between the Christian viewpoint of life and the two principles that Mr. Hitler would apply in the handling of the German Church situation.

There were about 17,000 leaders in opposition to this view, which was organized at Barmen in 1934. It was not recognized by the State. For three years, therefore, the National Socialist State has given over to a scheme of coercion such as has never been recognized in the world except by Russia. These 17,000 pastors, the cream of the theological schools, and so important a man as the pastor of the old "Dom Kirche" in Berlin have been threatened by every means at the command of the State, many thrown into concentration camps. If you can imagine the ministers of San Francisco, Denver, Chicago, thrown into prison at one time then think of these Germans. And they were just as important in Germany as these ministers are in the United States.

New leaders trying to solve the problem in the State Churches wish to throw out the Old Testament completely. They will make the Sermon on the Mount an "Aryan" document, the Cross must come out and in it's place should be put the idea of Jesus as a hero. No world peace ideas and nothing that refers to world brotherhood will be allowed in their teaching.

As Dr. Henry Smith Leifer observes: "Clearly seen was the unchanged purpose of the Nazi state to prostitute the religion of Christ to its own purposes by introducing even into the central affirmations of doctrine its widely heralded racial principle and nationalistic thesis based on "Blood and Soil". After waiting two weeks for compliance on the part of the Confessional Synods—a compliance which was not given—the Minister for Church Affairs, who had openly renounced the use of force in "pacifying the Church", apparently arranged to have the secret police raid the two independent theological seminaries which had been set up by the Confessional Synods. The faculty and students were expelled, some under temporary arrest, and the buildings were sealed. On the heels of this came a still more overt evidence of the real intention of Dr. Kerrl. The twenty-ninth of November found the secret police engaged in a raid of one Berlin office of the Confessional Brotherhood. At that time the voluntary contributions were all confiscated, just as in the early days of the revolution the funds of labor organizations and non-Nazi political groups were seized. There was no apparent legal excuse for this high handed action, but as there is no appeal on the part of churches save ultimately to Herr Kerrl's own star chamber court, the chances of recovery are apparently nil".

They closed theological colleges, threw the students out and today there are no German theological colleges open to teach the doctrines of the Church as held by the Confessional Synods.

It's a sad story. One would hardly believe it possible. in this day of 1936. I would like to draw your attention to Italy and Russia. The whole ideal of state-dictatorship has virtually drowned religion in Russia and gives evidence of doing so in Italy.

Now in a world like ours, how can religious values become operative? I think only one way. That is under the American system. Here we have the principle of the

separation of Church and State, living harmoniously side by side. The State should have nothing to do with and have no control over the religious ideas of the people. The State Church in other countries has had control of people and this country may come to the same situation as has taken place in Russia, Germany and Italy and many other countries of this world, if we ever change this principle. We, as an American people are not out of danger. Eternal vigilance is the price of liberty. More than sixty percent of our population are foreigners. In New England, almost every farm has been taken over by foreign speaking peoples. They are here because they have become absolutely fed up on the other side of the water. I have no kick at this. We live by the laws of our nation. Let us hope we may keep ahead of catastrophe. Education on these points leads the way.

So, practically, we will not follow the German principle. Mr. Hitler is very definite in what he is going to attempt in the German future. He will bring the whole movement into a completely organized State control. There are no Church organizations for the young people, all the Catholic youth movements are closed up, other movements are closed up, and all youth movements and what used to be the Baptists Young People have been closed up. They cannot meet. That youth in Germany today is being controlled is seen over week-ends when whole trainloads of youth are taken to the out-of-doors for drill. Let us assume that this same thing should happen to America. What would take place? Military training would be instituted by the militarists. Military training would be put down into the first and second grade of school. Sunday would be a drilling day for societies dedicated to war and blood. In Germany today there are excursion trains from every city carrying small children into the country for drill at arms, even children eight years of age and up are taken out and drilled.

Read accounts of how the Japanese look upon their emperor as a god. There is nothing odd about it. It is as old as oriental art. It is the Japanese way of making the mind of a people into what is desired to mold it into. So far as psychology is concerned it is concentrated to live only for the future.

The universal Christ is dead. The crucifixion is dead. The persecution of the Jews in Germany. Their property is taken away, and we are very sure that the judge is a nonentity, he no longer exists. The State will control all. But I don't want that. My great-grandfather left Germany in 1832 as a protest against the military training of every man, and spent six weeks on the Atlantic ocean in order to reach this country. He came primarily because there was a different kind of thinking in the United States. He found liberty. We are told that 1830 to 1848 the greatest exodus of German protesting families left Germany for other countries. I tell you they came for something more than the separation of Church and State. And they could begin to see that it was true that here was a nation in which religion had nothing to do with the State. That it was separated in viewpoint and in allowance. And today if you wonder that we have been in trouble, we have had liberty as no nation in all the world. That today by becoming aware of that fact before our Christian congregations, the ministers are going to uphold it.

There are thirty-two bills in Congress at the present time trying to make it possible for the Supreme Court to be overruled. It is just one more entering wedge on somebody's part in making it possible to change the constitution. And if it is allowed to go through, it is just one more indication that it is only a step from the control of the decisions of the judges of the Supreme Court. And to think it can happen! I draw your attention to the fact that we changed the plan of prohibition to repeal in such a short time that it even surprised the people who wanted it changed.

I was at a meeting the other day among a group of ministers, and they are becoming aroused to the seriousness of such a situation. One said it seemed to him more crucial today than in the days of the Civil War. If you are to maintain the nation for which your fathers fought, you and I will have to be alert and stand fast therefore in the liberty which our Constitution guarantees us.

Let me say that I have taken this German Church situation to point out the different situation which we have, for which we should be thanking God on our knees today that we have a nation and a God who is for all of us. A Christ who is universal, a world Savior. The German nation's fields are filled with children who are crying Heil Hitler, and that may well happen in the United States. The day is here and you and I will have to reckon with it. We are fortunate in our country in the fact that we can settle it by ballots and not by bullets. It is not safe to predict the outcome, although one can hazard the guess that the strong opposition led by Dr. Niemoeller will remain true to the uncontaminated gospel of the universal Christ no matter what further steps are taken either by the persecuting official Church government or the compromising groups who comfort themselves with the twofold expectation—on the one hand that Herr Hitler intends ultimately to keep his promise to respect the integrity of the Church and on the other that the present dictatorial Church government by State officials and their direct appointees is only temporary.

No account of the situation is realistic which does not point out the crucial fact that no amount of sacrifice on the part of the present generation of Christian leaders will mean ultimate triumph if the government is able to go through with its plan of controlling the mind of youth. There is altogether too much evidence at present that the struggle at this point is going against the Church.

That Christianity may become for us a religion that can save us and perhaps through us the remnant of all Christians in the world, is as arresting to our minds as any revelation we have had within our lifetime. God keep us true to such liberty!

Mountain Tops and Valleys

By G. B. Baird

MEN LIVE in the valleys. They go to the mountain tops for recreation, for inspiration, for thrills, for a wider vision. Men do not live on the mountain tops. There is no food there, no growing grain or ripening fruit.

Men live in the valleys. There they cultivate the fields of grain, care for their orchards, build their cities, set up machinery in great industrial plants. There they carry on their trade and commerce. From the beginning of time, the great civilizations of the world have grown up in the valleys.

Down in the valleys men face the great problems of life. Sometimes, some of them, go to the mountain tops to rest their souls, clear their minds and enlarge their vision.

The valleys depend upon the mountains for sources of life. Men go to the mountains for sources of water supply, uncontaminated by civilization. They go to the mountains for sources of power for their industrial plants. The fertile fields of the valleys are watered by mountain streams. Men do not live in the mountains but without them they could scarcely live, even in the valleys.

Some of the greatest experiences of life have come from the mountain tops. The foundations of Hebrew civilization were not laid in the fertile valleys of Palestine, nor on the shores of the sea of Galilee, nor upon great military victories on the plains of Israeldom. The foundations were laid on mountain top experiences.

Abraham was called from the valleys of the Euphrates and found God on a mountain top in a new land. Out of the mountain top experiences of Moses, came the ten commandments, and the organized religion of the Hebrew people. The foundations of their wonderful civilization were laid as they encamped, for two years, in the desert of Arabia, at the foot of Mount Sinai. No fertile fields were there and they had no conquering armies.

It was, perhaps, on this same mountain top that Elijah heard the "Still, small voice" of his God, that sent him back to the valleys where men live, men who had had no mountain top experience.

In every crisis of life, We find Jesus going to the mountain top. It is not strange that we speak, today, of the mountain top experiences of religion.

The crowds never climb the mountains. While Moses was on the mountain top, the crowds below were making a golden calf to worship. In the valleys there has always been a tendency to worship the golden calf of material values. Moses was on the mountain top but he could not live there. His experiences were of value, only, as he could take them down into the valleys where men live. The voice of God came to him, "Get thee down". There in the valleys where men live he must face the real problems of life; down in the valleys, where men so easily lose sight of God and see only the things that are visible to the physical eye. "Get thee down" and teach this people to lift up their eyes, above the valleys, up to the mountains. Take back to them your own mountain top experience.

That is one of the hardest things in the world to do, to pass on your own religious experience to some one else. Moses had but little success with those who were already grown up. They, all, perished and passed away before the promised land was entered. But, upon that new generation, who were only boys and girls then, Moses made a lasting impression. The mountain top experience of Moses meant something to them as they faced the problems of living in the fertile valleys of the promised land .

The valleys are typical of material values. The mountains of spiritual values. The mountain top experiences are typical of moments of inspiration, of enthusiasms, of deep emotional feeling. The valleys are typical of the humdrum affairs of life. Men live in the valleys. Much of their time is, of necessity, spent in labor and toil and making a living. In the valleys the work of the world is carried on. There is always the temptation to worship the golden calf.

There are those who live entirely in the valleys. The mountains mean nothing to them. They do not realize that the valleys depend upon the mountains for much, even, of their material values. They seem to think that the valleys represent all there is in life. They never climb the mountains. They see no spiritual values. From the mountain top experiences one may see the sordidness, the meanness, and the narrowness of lives that never rise above the valleys of material things. No man can afford to live entirely in the valleys.

It was my misfortune to have been born and raised where there were no mountains. I was more than twenty-five years old before I ever saw a mountain. I have no desire, ever again, to live where I cannot "lift up mine eyes to the mountains". I enjoy their beauty. I delight to watch the morning sun break over their tops. I think it would be a wonderful experience, on a perfectly clear day, to stand on the topmost peak and see the wonderful view on all sides. Yet, I have never climbed a mountain. My experience of mountain tops is, almost entirely, from the valleys below.

How much of our religious experience is of the same kind? We read of the mountain top experiences of other men, of the saints of old. We may long for experiences like them, but we do not climb the mountains ourselves. The valleys absorb so much of our time, and of our interests, that, sometimes, we do not even lift up our eyes to the hills.

It may be possible, that, as preachers, and, as

churches, and as Christians, today, we allow the valleys to absorb too large a proportion of our time, of our interests, of our energies It may be possible that we have conformed too much to the valleys of this world in which men live. In our churches, how often are we lifted up to any mountain top experience? There is a tendency to measure the success of a church in terms of the valley. There is a tendency to turn to the statistical tables of the year book, to discover the rating of a preacher or of a church. The year book speaks only in terms of the valley. You never discover the mountain top experiences there.

In all churches there is a tendency to accept the ways of the valley. We desire to manage our churches in a business like way. We depend, to a large extent, upon organizations, machinery, programs, upon drives and campaigns. I don't know what we would do without these. But there is a real peril in depending, too much, upon the machinery of organization, without looking very often to the sources of power. There is a tendency to accept the methods of the valley, to such an extent, that we neglect the mountain top and leave God out. Even the valleys look to the mountains for the sources of power in their industrial plants.

I write in no spirit of criticism of others. I am writing out of my own experience and that of my church. I am expressing my own feeling of weakness and need. We are facing that problem in all our churches. We are facing it with our young people. We have wonderful denominational programs and they are working fairly well. We have promising groups of young people in our churches. I don't know that many of them have climbed the mountain top or have any desire to do so, in religious experience. We make the valleys attractive and pleasant for our young people. We furnish them programs of recreation and fellowship. Our topics of discussion are interesting and helpful. The young people are clarifying their ideas on war and peace and on social and economic questions. They are working together to make a better world down in the valleys where men live. How often do they lift up their eyes to the mountains for strength and guidance? How often do they think of these problems of the valley in terms of the mountain top?

There is a feeling that the work of our churches is confined too much to the valleys where men live, or that there is, at least, a tendency to neglect and slight, the mountain top experiences, from which cometh our help. I have no words of wisdom. I bring rather a confession of weakness and failure, a reaching out for something higher and better. With it there is a deep conviction, that if you and I and the members of our churches, could, with one heart and one soul, forget the valleys for a while and frequently climb to mountain tops of religious experience, many of the problems that trouble us sorely, would be solved.

Men do not live on mountain tops, either physically or spiritually. The mountain top experience is of no value, unless men can bring it down into the valleys where men live. Unless the mountain top experience helps to make us better men and women, better friends and neighbors, better Christians in all human relationships, as we live in the valleys with men, it's of little value to anyone. If it is merely a sort of "Religious intoxication" that soon wears off, without really affecting our lives, it is worse than useless. But, a real mountain top experience will do something, to one who has it.

The religious experiences of life are the most important of all experiences. We who have lived near the mountains, even tho we never climb them, would not be satisfied to go back and live in the valleys of the prairie lands. So in life we choose to live where the way to the mountain top of religious experience, is at least open to us. We need, at the very least, a vision of the mountain tops, to which we can lift up our eyes for strength, to enable us to live down in the valleys where men live.

Social Problems

Cotton Tenants of Arkansas

REV. JAMES MYERS, Industrial Secretary of the Federal Council of the Churches of Christ in America, was interviewed recently concerning his observations on the situation in Eastern Arkansas. He stated that he had been in contact with the problem at various times for over a year, following a careful study of the basic problems of cotton tenancy made in representative areas under the sponsorship of an Arkansas committee of which Mr. Brooks Hays was Chairman and with the cooperation of the Research Department of the Federal Council of Churches.

Mr. Myers said that during his present visit he had interviewed many ministers who were deeply interested and concerned, and also government officials, planters, lawyers, and representatives of the tenants, share-croppers and field workers. He also attended the trial of David Benson at Forrest City, taking careful notes.

Mr. Myers declared that "the conditions of cotton tenancy reveal tragic poverty and misery in the entire cotton belt including many states, and are by no means confined to Arkansas. This has been amply shown by scientific studies made by Southern experts including Mr. Will W. Alexander of Atlanta, now with the Federal Resettlement Administration, and published through the Rosenwald Fund by the University of North Carolina Press under the title of "The Collapse of Cotton Tenancy." Mr. Myers pointed out that many kindly and fair-minded planters deplore the general situation and are doing the best

they can, faced as they are with basic economic difficulties. "But this should not blind our eyes nor harden our hearts," he continued, "to the fact that the whole cotton tenancy problem cries out to high heaven for far-reaching reconstruction and the abolition of what the authors of the Rosenwald study have referred to as 'the new form of slavery involved in tenancy.'"

Libel Judgment Sustained

THE APPEAL in the libel case of Gabriel L. Hess, attorney for The Motion Picture Producers & Distributors of America, Inc., against The Churchman and its editor, was heard May 26, 1936. In a decision handed down June 12 by the Appellate Division of the Supreme Court of New York, the judgment was sustained.

The decision was not unexpected. As one knows, appeals are based exclusively on the original trial record.

It ought to be added that the attorneys of Mr. Hess a few months ago offered a settlement of the case for $5,100. This, however, involved signing a stipulation which the editor of The Churchman refused to sign. It was returned with the statement that "under no circumstances am I prepared to give serious attention to a document which, with my signature, would signify that The Churchman had deliberately committed a deed unworthy of its reputation, when, as a matter of plain fact, The Churchman made a mistake without malice or intention."

Attorneys for The Churchman argued that the "punitive damage"—that is, $10,000 against $200 "actual damage," or fifty to one—was excessive and asked for a reduction. Precedents in many states outside of New York were cited in which much lesser disproportions had been adjusted by appellate courts. It is apparently the custom in New York State to leave the decision on punitive damages entirely to juries.

Farm Labor Bibliography

A BIBLIOGRAPHY covering the voluminous literature which has been produced during the last 20 years on the subject of agricultural labor in the United States has been issued by the Bureau of Agricultural Economics, Washington. More than 1,700 books and articles on various phases of the farm labor problem are listed.

The bibliography, which is fully annotated, is arranged in sections dealing with the various phases of agricultural labor, such as employment and unemployment, hours of labor, immigrant labor, labor displacement, labor management, migration to cities, migratory labor, occupational hazards, overtime pay, share-croppers, strikes and labor unrest, and wages and perquisites.

The volume is designed to aid students of farm labor problems. It was compiled by Esther M. Colvin and Josiah C. Folsom and was issued as *Agricultural Economics Bibliography No.* 64.

BOOK TALK

Religion in Experience

THE RETURN TO RELIGION, by Henry C. C. Link. 181 pp. Macmillan Company, New York. After telling a lot of other people to go back to church and engage in church activities, this psychologist decided to try it himself. He thinks it is good for one to do something which he does not like, and to do it to make other people happy.

There are a number of schools of psychology. Dr. Link would classify as a functional psychologist. He is not concerned so much about the truth of religious concepta, as he is about the effect of religious activities on mental health. After testing hundreds of troubled people as director of the Psychological Service Center of New York, he has come to the conclusion that active church people are happier, and more useful people on the average than the other kind.

A great many people suffer from introversion which involves a withdrawal from society. They live more and more to themselves. These people suffer from many forms of nervousness, and sometimes a complete break-down. Activity in a social organization in behalf of others is the remedy to be applied. The church or synagogue offers the best medicine for these sick souls.

Dr. Link grew up in a strict Methodist family. He traces the process by which he became almost entirely alienated from the church. Intellectual doubt, disappointment in Christian leaders, and other factors entered in. Perhaps if he had not had this childhood background to his life, he might not have found his way to the church, but a comparison of two ways of life led him to choose the religious way.

He would not pretend to believe everything he hears from preachers. But he lists a lot of beliefs and it is a longer list than most laymen would be able to muster.

The book will be most helpful to a great many city people who have gotten into trouble with themselves. Sour and disillusioned souls, people who have lost a sense of goal in life, will find in the suggestions of this wise counsellor help of a most practical sort. Altogether one may say that the modern psychologist has not turned up a more helpful book for the layman than this book is. Devoid of technical terms, it delivers its message in the language that most of us speak.

The Dark Continent

OUT OF AFRICA, by Emory Ross, 216 pp. Friendship Press,

New York. The author was for many years connected with the Disciples missions in Liberia and the Congo. He later advanced to the position of secretary of the Protestant Council of the Congo, and is now in America as secretary of the American Committee on work in the Congo. This book is not just a conventional mission study manual, but will orient the general reader in the African situation. Nowhere in the world have such rapid changes come the past fifty years as in Africa.

Back to Faith

THE FOOL HATH SAID, by Beverly Nichols. A British journalist records in this interesting volume his spiritual experience which included a lapse from childhood faith into agnosticism and a return. He makes a good deal of the influence of Shelley on his life, particularly the poet's notes to "Queen Mab." A hundred years ago Shelley was so impressed by the immensity of the universe that he felt the Christian creed impossible. It is the very immensity of the universe and its complexity which impresses both this writer and many others in our day with the possibility of a theistic belief. One may find this nicely worked out in Compton's "The Freedom of Man."

The successive chapters of the book show how Mr. Nichols overcame to his own satisfaction his intellectual difficulties in accepting Christianity.

The trained theologian will not be satisfied with the way Mr. Nichols fairly faced his difficulties in connection with the critical study of the Bible, for instance. But one grows sympathetic as we find him watching the play of Christian faith on life problems.

He visited the meetings of the New Oxford Movement, known in this country through the leadership of Dr. Buchman. He is deeply impressed with the way in which religion builds a courage in the down and out, and sin is cast out of darkened lives. This is perhaps Christianity's greatest apologetic. Though the book is regarded as a kind of text-book for the New Oxford Movement, this is hardly true for the author does not hold himself bound to all the ideas and methods of this movement.

The return of this man to faith includes a mystical experience of which he speaks with modesty and reserve. He now sounds a note of conviction as he speaks of Christianity, and many will find in the record of his experience suggestions that will be helpful in making life more spiritual and more purposeful.

The American Negro

A PREFACE TO RACIAL UNDERSTANDING, by Charles S. Johnson. 206 pp. Friendship Press, New York. The American Negro is studied not only historically but socially. The author, who is a negro, shows none of the bitterness of some of the modern propagandists for the negro, but he does take a firm stand for the human rights of this group of American citizens. The book is one that may be read North and South by fair-minded people with profit and appreciation.

Problems of Faith

THIS QUESTIONING AGE, by Frank B. Fagerburg. Judson. 1936, pp. 178, $1.00. "The Christian Faith" by R. W. Weaver. Judson, 1936. pp. 205, $1.00.

Both these volumes of sermons are by recognized leaders of the Baptist Church, but they are very unequal in approach and value. Dr. Fagerburg belongs to that younger group of Northern Baptist leaders who understand modern youth and

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deal with its problems constructively. Young people and their friends will find real cause for congratulation in this volume. Fifteen of the major pressing problems of "The Questioning Age" are treated most helpfully, with no side stepping and mock piety.

Dr. Weaver is not so happy in his treatment of religion "at the nation's capital." He has no sympathy for what he describes as "the extreme modernists"—"denying the authority of the Bible." He is keenly disappointed "that unemployment has not increased church attendance." And he finds "Christ's cure for the unemployed wage earner"—"that he should use his enforced leisure to work for the kingdom of God." This shows that Dr. Weaver does not understand the wage earner nor the kingdom of God.

Perhaps he will do better as executive secretary of the Columbia Association of Baptist Churches than as pastor of the Baptist Church (Southern) of Washington, D. C., where he has labored since 1930.

W. A. HARPER.

Adolescent Problems

BUILDING SPIRITUAL Foundations in the Family, by L. Foster Wood (Ed.), Judson. pp. 75. 1936, $.25.

"The Pioneer Department of the Church," by Lucie Desjardins. Judson. pp. 70. 1936, $.25.

These two pamphlets in a sense deal with the same problem, adolescent youth. Dr. Wood, as a secretary of the Federal Council, is an irenic soul and knows the family life thoroughly. This pamphlet will prove a God-send to many perplexed parents.

The pamphlet having to do with the "Pioneer Department" emphasizes the intermediate procedures of the Northern Baptists and the Presbyterians, U. S. A. It has the material-centered approach so far as the curriculum is concerned, those in charge knowing what is good for intermediates (Pioneers) and seeing that they get it. However the curriculum is to be based on experience (typical) and may use other than Biblical materials.

The pamphlet, however, represents an advance over the former information-centered approach and as such is highly to be commended.

W. A. H.

"Women After Forty"

WOMEN AFTER FORTY, by Grace Loucks Elliott. Holt. pp. 213. 1936. $1.25.

Mrs. Elliott has presumably expanded her dissertation into this book. The volume is, however, far more readable than the average thesis, but it is bookish nevertheless. In the bibliography 112 books are listed. The index adds to the book's value.

Somewhere between thirty-five and fifty, with emphasis on age forty-nine, the climateric or menopause arrives in the womanly experience. Mrs. Elliott does not think that woman is done for then—either physically or psychologically. Too little attention has been paid by psychologists to what normally should follow this experience for women. To this issue Mrs. Elliott devotes herself. She thinks that "the transition into middle life should involve the yielding of dominant responsibility for activity and leadership in enterprises and the relating of the individual's life to others who are in the midst of the individual stage of development." Many will disagree with this viewpoint.

Not being a woman, the reveiwer is at a disadvantage. He may say, however, that in his judgment too great importance is attached to the place of sex in experience and that there is too great reliance on certain persons, notably Ames, Bower and Miss Case. The last named she seems to know at first hand. The two former persons she appears to know only through books, not through classroom contacts.

For one brought up in the old school of modesty, the reviewer should add that he has read the book with growing satisfaction, though he regrets its lack of confident belief in personal immortality. Perhaps, however, he is in error in believing in the spiritual survival of the physical death experience.

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Where positive proof is lacking, perhaps it is well to be doubtful. At least this attitude is scientific, though not of faith. Who knows but that in this matter "faith is the victory?"

W. A. H.

Books Received

Out of Africa, by Emory Ross, Friendship Press, $1.00, Paper 60c.

A Preface to Racial Understanding, by Charles S. Johnson, Friendship Press, $1.00, Paper 60c.

The Return To Religion, by Henry C. Link, MacMillan Co., $1.75.

The Story of the American Negro, by Ina Corinne Brown, Friendship Press, $1.00, Paper 60c.

Pamphlets Received

The Menace of Modernism, by Merril T. MacPherson, Zondervan Publishing House, Grand Rapids, Mich. Paper 20c.

Christian Giving, by Clarence E. Macartney, D. D., Zondervan Publishing House, Grand Rapids, Mich. Paper 15c.

Strenuous Days, Choice Thoughts for Daily Meditation, Compiled by Evangelist Zelma Argue, Zondervan Publishing House, Grand Rapids, Mich. Paper 25c.

Two Calistoga, Calif., Churches Merge

Following years of effort, during which time both churches have been cooperating on projects and work, the Calistoga, Cal., Methodist and Presbyterian churches have completed unification. Members and pastors of the churches have agreed to a working plan for the union.

The plan provides for a three-year pastorate, with changes in the direction to operate in sequence, with each church providing the pastor according to the method of the denomination to which they belong.

The Rev. C. E. Polhemus, of the Presbyterian Church has been named first pastor. Among leaders in the consolidation were W. C. Wiggins and James Cooper of the Presbyterian Church and Mrs. George Stout and Mrs. Marie Ward of the Methodist.

By-laws and articles of the Community Church have been drafted.

Vacation School

Community Church, of Lowell, Washington, has just closed its sixth annual Daily Vacation Bible School conducted by the present pastor, Rev. G. B. Baird. The attendance at this school is almost as large as in the regular sessions of the Sunday School. A good many people are drawn into the vacation school who are not in attendance at the Sunday School, but later on become connected with it. Among the interesting features of the school is an honor roll for those who have not missed a single day since the school was started six years ago. There is a long list in perfect attendance for three, four and five years. In addition to the religious features of the school the art and hand craft department has made a reputation quite beyond the community. The work of the dramatic department for the older pupils is also noteworthy.

Summer Activities

The three week vacation school conducted in Community Church at Park Ridge, Ill., was closed on July 3. During the season of 1936, 170 children were enrolled. The Junior department this year was very much larger than the others, giving an option to the boys and girls of several hand-craft and art projects. This is the eleventh year for this school. On the following week after the close of the school many of the boys of the local Boy Scout troop went up into Wisconsin to camp. Four young people of the high school age went to Tower Hill Conference, conducted by the Congregationalists. The church will remain open all summer as is the custom and also the Sunday School. The young people of the Sunday Evening Club have adopted a project of furnishing a room in Community House as a chapel and will name it after George L. Chindahl, for many years counsellor of the young people, but now removed permanently to Florida.

Centennial Celebration

COMMUNITY CHURCH, of Reading Center, New York, had a great day on June 28. They celebrated the centennial of the founding of the Baptist church in that community. This church was incorporated in the Community Church along with the Methodist

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and the Pine Grove Presbyterian church. At the morning service on that day Rev. Charles Emerson, a former local pastor was the guest speaker. A picnic lunch was served after church, following which addresses were made by a number of former ministers. The present pastor of Reading Center church is Rev. Wayland L. Beers. During his ministry the church has grown from 67 to 200 members.

Federated Church Activities

REV. ALBERT C. SCHUE accepted the pastorate of Federated Church of Miles, Iowa, in April. Since then there has been a constant growth in attendance at the church services. He recently trained a group of young people for membership in the church. One of the sections of this church is Congregational and the other Methodist. The Methodist district superintendent recently expressed his approval of the work of Mr. Schue, who is neither Methodist nor Congregationalist, but belongs to the Church of the Brethren. Mr. and Mrs. Schue recently made a trip to Hershey, Pa., to attend the conference of their denomination, and to visit relatives who live near that city.

Board Meeting in New York

THE BOARD of Directors of Community Church Workers were called to meet at the office of the President, Barclay Acheson, who is also the Executive Secretary of the Near East Foundation, in New York City. Other members of the board present were: Vice President, Rev. M. W. Van Tassell, Rev. Albert Allinger, Dr. Eugene Carder, Rev. H. L. MacKenzie, Rev. Roy J. Schramm, Rev. R. Carl Stoll, Rev. Carl Weist and Rev. Oliver Weist. It was arranged that Mr. MacKenzie should begin his work as organizational secretary on October first. A policy committee was appointed composed of Messrs. Stoll, Schramm and MacKenzie with power to add to the committee which is charged with the task of preparing a statement of community church principles to be submitted at the next board meeting. The idea connected with this committee is that the principles should embody an ideal of community service, and approve the congregational form of church policy. Arrangements were made to carry on the organization until October on present lines, when a board meeting will determine future policy. It was voted to call the next meeting of the Board of Directors for October 6 and 7, 1936. The place of meeting is to be determined by a committee composed of Messrs. M. W. Van Tassell and Oliver Weist.

Graduates Honored

ON JUNE 21, Broadview Community Church of Hartford, Conn., held a service in honor of young people attending High School and higher schools of learning. Twenty-eight of the church young people attended institutions of learning away from home the past year, six of whom received degrees. Twenty-four graduated from city high schools during the year. The sermon by the minister, Rev. Roy J. Schramm, was entitled, "Doors Leading Into Life."

Takes Community Name

ON JUNE 7, the members of the Cleveland Park Congregational Church of Washington, D. C., voted unanimously to change the name of their organization to Cleveland Park Community Church. This will not affect the standing of the church, however, as a member of the Congregational denomination. The church was organized as a community church, then later changed its name to the Congregational. It is now resuming its original name. The pastor is Rev. Joseph S. Loughran. There are 300 members on the Cleveland Park church roll. It is one of the younger congregations of the city.

Christian Youth Conference

ALLAN SHIELDS, son of Rev. R. E. Shields of Piedmont, California, recently attended the Christian Youth Conference at Lakeside, Ohio, as a delegate from the Pied-

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mont Church High Club and the Eastbay Youth Fellowship. On the program of this conference appear the names of several community church leaders including that of Rev. Roy Burkhardt of First Community Church, Columbus, Ohio.

Summer Camps

REV. C. K. RICHARD, of Sauganash Community Church, Chicago, is conducting a camp again this year on the East shores of Lake Michigan. This camp receives both boys and girls mostly under the age of 12. Mr. and Mrs. Richard have enlisted the help of several people in making this camp effective, and draw constituency from many communities outside of Sauganash.

Rev. R. Carl Stoll has for many years conducted a summer camp for girls near the waters of Lake Chautauqua, but somewhat apart from the celebrated Chautauqua Assembly.

National Rural Forum

UNDER THE auspices of the American Country Life Association there will be held at Kalamazoo, Michigan, August 10-13, a National Rural Forum considering the theme, "Education for Democracy." Among the topics to be presented will be: "Should More or Fewer People Live on the Land?" and "The Rural Community and Old Age Security". Many of the great leaders in the field of rural sociology will speak on the three day program which has been set up. The full program of this meeting may be secured by addressing The American Country Life Association, 105 East 22nd Street, New York City, N. Y.

Additional Ministerial Changes

SINCE OUR last issue we have received information of the following new ministerial charges: Rev. Howard W. Moore, Union Church, San Jacinto, Cal.; Rev. Clement Hertzler, Union Church, Carlsbad, Cal.; Rev. Donald F. Gaylord, United Church of Eagle Rock, Los Angeles, Cal.; Rev. Ray E. Davidson, Community Church, La Veta, Colo.; Rev. Verdette Walters, Berkeley Community Church, Denver, Colo.; Rev. Reid Chatterton, Federated Church, Danbury, Conn.; Dr. D. J. Williams, Community Church, Clewiston, Fla.; Rev. Alvin Rowe, Federated Church, Longton, Kansas; Rev. Leroy G. Allen, Union Church, Taunton, Mass.; Rev. Wm. F. Robertson, Federated Church, Owatonna, Minn.; Rev. Harold H. Nye, Federated Church, Bayard, Nebraska; Rev. Edward Clapp, Federated Church, New Ipswich, N. H.; Rev Martin D. Keeler, Ridgeview Community Church, West Orange, N. J.; Rev. R. C. Vandergriff, Federated Church, Edgerton, Ohio; Rev. H. R. Phillipi, Community Church, Dublin, Ohio; Rev. P. J. Burns, Federated Church, Grandfield, Okla.; Rev. E. O. Hassel, Federated Church, Tyndall, S. D.; Rev. R. H. Evans, Community Church, Winfred, S. D.; Rev. W. T. Hawley, Federated Church, Greensboro, Vt.

Illinois C. E. Convention

MORE THAN 300 enthusiastic Christian Endeavorers from various points in the State of Illinois met in State Convention at Freeport June 25-28. The general theme of the meetings was "Sharing Christ." Alfred Crouch, Field Sec'y. of Missouri, and "Pop" Nance, Field Sec'y. of Kansas, Rev. E. L. Reiner, Charles Fewkes, of Chicago, Mayme Clodfelter of West Salem, were among the leaders. This was the first state convention held in five years. Under the leadership of Rev. Bruce McCullough, minister of Second Presbyterian Church, Freeport, they are looking forward to 1937 when the Convention will be held probably at Macomb. Greetings were received from other state conventions meeting on the same days.

Senior C. E. Topics

Aug. 2. What Services Should State and Community Render? Rom. 13:1-8. (Consecration Sunday.)

Aug. 9. Dishonest Practices in Our Daily Life. Eph. 4:25, 28, 29.

Aug. 16. The Christian Idea of Success. Phil, 2:12-15.

Aug. 23. What to Tune in and What to Tune out. Col. 3:9-17; Prov. 4:14-19.

Aug. 30. The Will of God as Seen in Jesus. John 8:29; 5:19, 20.

Sunday School Lessons

Aug. 2. Philip's Missionary Labors. Acts 8:26-40.

Aug. 9. Saul Converted and Commissioned. Acts 9:1-9, 17-19; I Tim. 1:12-14.

Aug. 16. Sowing and Reaping (Temperance Lesson), Gal. 6:1-10.

Aug. 23. The Gospel for All Men. Acts 11:5-18; Rom. 1:15-17.

Aug. 30. Beginning of World Missions. Acts 11:19-21; 13:1-12.

House Organ of Community Religion

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